

To his singuler gode frende and bro-
ther in Christ Master. P. G. M.

O. desyreth grace and pea-
ce from God the fa-
ther/who is with the
lorde Jesus
Christ.

In youre last letter / dere brother
in Christ / I perceved / that youre
desyre was / to have the lytle worke which
ye sent / wele examened / and diligently put
into prync. Which thyng (the hōde of cha-
rite / where with not alonly you and I / but
we with the whole nombre of Christis cho-
sen flocke / remaynge amonge oure nacion
of englyshe mē / are knet together / purly for
the truthe safe pondered) I coulde do no
lesse but fulfill and accōplyshe. for as mo-
che as it is a thyng so necessary. Where of
no doute / shall sprynge grett frute vnto the
fāmysshed / and lyght vnto theym which of
lōge seasō have bene sore myndfōlde. Tho-
ugh the rāmysshē resōne of gōtes / so far
re enpred with mānis blynde reason / whi-
ch repete grett felicitye to make men helpe
gōde to be the naturall cause of cōfusiō
nes to procede oute of light / and lyng to

at. be grownded in trouth/ and to make of the
ij. worde of lyfe the glave of death/ contrary to
all trueth) that scripture calleth theym faul-
ce teachers/ and bryngers in prevely of da-
e. f. ij mpnable sectes/ evē denyinge the lorde that
bought theym / and brynge on their owne
heddes swyste dampnacion/ for their lead-
yng of many into their dampnable waies.
xviij. Of whose boddies annnd soules thus once
ia. vij blynded and ledde out of the narrowe waye
of lyfe/ into the broad waye of perdition/
thorowe covetousnes they make their mar-
Oct. ij chandysse. Wherby the waye of trueth (that
is to saye the glorious gospell of Christ) is
evill spoken of. In so moche that they after
this maner sealed with the marke of the gr-
et beast of the erth / whose consciences. S.
xviij. paul descrybeth to be singed with the hott ye-
i. iij rō of blasphemy/ only geve hede to the spr-
etes of erreure / and dyvelysse doctryne of
theym which speake faulce through hipocri-
iiij. sy/ forbyddynge to mary/ and cōmaundyn-
ge to abstayne from meates and soche wo-
ther) cannot but barke there att/ forbid it/ and
with all violence persecute the reders there
Pet. i of. Yet. I neverthelesse with you/ doinge as-
fter the apostles erudicion / as longe as I
Pe. ij folowe no decevable fables/ will not be nes-

gligēt to put my brethren in remembraunce
 ce (thogh they partly knowe them their sel-
 ves / and are stablyssed in the present tru-
 eth) of those thynges wherby they maye the
 more evidently note the disceatfulnes of mor-
 tall man / and the better come vnto the kno-
 wledge of the immortall god. Seynge the ty-
 me at hōde wherin god of his infinite mer-
 cy / hath ordered before to make theym tho-
 rowe Christ oure lorde parte takers also of
 his glorious will and purpos. evē as in the
 gospell oure saveoure before to all his hadd
 promesed. Therefore cōsyderynge the wor-
 lde thus to be wrapped in mysery and blin-
 dnes (ād now ī these latter dayes becom an
 hole or denne of falce fōry hypocrites / and a
 manciō for all ravenynge wolves dysgyfed
 in lambes fynynges / which hate all love / and
 with oute drede of god wander but for thei-
 re praye) have iudged it a thyng moste con-
 veniēt / to sett this smale treatous as a glas
 or myroure most cleare before all mens eys-
 es. In the peface where of manifestly they
 shall perceave / howe grett daunger nowe a
 dayes it is / the trueth othe to describe with
 penne / or with tonge to declare. In the la-
 mentaciō folowynge / made by a bely beast /
 engendred amonge the gresy / or anoynted

Luc.
 Rom
 2c. xi
 Ebre
 mar.
 rvi
 lu. iiii
 j. 30.
 Lu. v
 Ma.

Luc. v
 Ro. xv

at. be grownded in trouth/ and to make of the
 ii. worde of lyfe the glave of death/ contrary to
 all trueth) that scripture calleth theym faul-
 ce teachers/ and bryngers in prevely of da-
 mnable sectes/ evē denyinge the lorde that
 bought theym / and brynge on their owne
 heddes swyfte dampnacion/ for their lead-
 ynge of many into their dampnable waies.
 Of whose boddies annd soules thus once
 blynded and ledde out of the narrowe waye
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 ther) cannot but barke there att/ forbid it/ and
 with all violence persecute the reders there
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ce (thogh they partly knowe them their sel-
ves / and are stablyssed in the present trus-
eth) of those thynges wherby they maye the
more evidently note the disceatfulness of mor-
tall man / and the better come vnto the know-
ledge of the immortall god. Seynge the ty-
me at hōde wherin god of his infinite mer-
cy / hath ordered before to make theym tho-
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his glorious will and purpos. evē as in the
gospell oure saveoure before to all his hadd
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lde thus to be wrapped in mysery and blin-
dnes (ād now ī these latter dayes becom an
hole or denne of salce fory hipocrites / and a
manciō for all ravenynge wolves disgyfed
in lambes skynnes / which hate all love / and
with oure drede of god wander but for thei-
re praye) have iudged it a thyng moste con-
veniēt / to sett this smale treatous as a glas
or myroure most cleare before all mens eyes.
In the preface where of manifestly they
shall perceave / howe grett daunger nowe a
dayes it is / the tructh other to describe with
penne / or with tonge to declare. In the la-
mentaciō folowynge / made by a bely beast /
engendred amonge the gresy / or annoynted

Luc. 1
Rom
2c. p
Ebre
mar.
1v
lu. iiii
j. 3o.
Lu. v
Ma.

Luc. v

Ro. 10

heap/worther wyse called the papyfticall
xviij cte(whom Chrift calleth a croked / vntaw-
xviij arde/and cruell generatiō of venemous vi-
e. ix pers)they may furly groape and fele / whe-
re of oure fpretuall lordes / masters / ad ru-
lars (falcely fo named) have proceded / and
are come. with what prefomcion they difd-
ayne the auncient and true noble bloud . ad
xriij what preeminēce and dignite they have ob-
tayne through their faulce ad crafti bryn-
gyng vppe of the blaspheinous masse / wh-
ich principallly is their holde / ftede / and de-
fence. Forthermore in the dialogue ensuyng
or brefe interlude. / is mas descrybed with
his abhominable minifters. as Popes / Car-
dinalls / biffhops / abbotes / monkes / fryres /
and lyfe worther . wherin also is declared
vii. whatt trees they are with their frute . annd
Jii. what they fhall remayne their masse once
difanulled / ad putt downe . Which all well
confydered / I hoape that the reder whate-
uer he be / will nott take this worke as a thyn-
ge conviciuous / or a principle of hatred ad
m. ii debate. nor yett despyse the ryches of the go-
dnes / and of the pacience / of the longe fo-
ferance of god. but will remember that his
fyndnes only leadeh hym to repentaunce.
vi. ii and mekely with the fprete of quyetnes / fys

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first iudge it/and then cōsydre hym selfe. and
faultlesse he shall fynde it. a grett occasion/ to
love/ and also to thācke god his father most
mercifull / which of his tender mercy hath
nott delyvered hym vppe vnto a leawd my= Rom.
nde/ with these vessels of wrathe / and child= Joa. 1
ren of the devill/ to do those thynges which Rom.
are nott comly/ful of all vnrightousnes/ for
nication/ wickednes/ covetousnes / malici-
ousnes. c^r. and sofered hym nott to become
lyke vnto theym/ a hater of god / and of his
godly worde. agaynst whose vngodlines/
and vnrightousnes/ the wrath of the heven
ly god apereth. because they with holde the
true rightōsnes of god / whiche cometh th= Rom.
rowe the lyght of the gospell of Christ/ in the
vnrightousnes of mans lawes and tradiz
cions. Ye/ and as sayth. S. paul/ though th=
ey knowe the rightousnes of god/ howe th=
ey which soche thynges comitt are worthy
of death/ yett not only do the same / but also
have pleasure in the doars of them. Where
fore they are before god with oute excuse.
seinge that knowinge god/ they glonsy hym
nott as god. no: yett are thanckfull. but we-
re full of vanities in their ymaginations.
countynge theym selves wyse where as in
dede they are foles; for with their folysshe

and blynde hert/they tourne the glory of the
immortall god/unto the similitude of the y=
mage of mortall man. He shall lyt wyse cle=
arly perceve/ that we of dury colde do no les=
sse / but for the preservaciō and tutell of the
innocent and simple/to declare the pestilent
doblenes/and decevable seducciō of the w=
icked. acordige to the doctryne shewed vn=
an. to vs every where by Christ oure master. wh
r. ich cam co save / annd not to destroye . For
ut. xiiij one rottē apple/lytell and lytell putrifieth an
c. xij whole heape. a lytell sower leuen the whole
or. v lompe of dowe . one rancflynge member/
the whole boddy. Shortly to cōclude. Here
c. xij in I am well persuaded/lett the vngodly ro
are and bareke never so lowde / that the fyre
e. xxij which Christ cam to fyndle on erth/cannott
a. xvij butt burne. that is to saye/his godly worde
ciiiū forevermore encrease and cōtinue. Wher=
ccviij fore dere brother / yf eny mo soche smale stic
kes come vnto youre bondes/which ye shall
iudge apte vnto the augmētaciō of this fy=
re/sendē them vnto me (yf in englonde they
maye not be publissed) and by goddis gr=
ace with all my power ad possibilite / I sh=
all so endever my sylfe to fyndle theym/thar
a. viij as many as are of the sede of abrahā shall
ae. v se their light/and therby gloryfy their father

celestiall/which kepe you and youres contin-
nully strengthynge you with his spres-
te of comforte to his glory for ever
Amen.



The Author of the worke.

Go forthe lytell treatous nothyng a fraide,
To the Cardinall of Yorke dedicate
And though he threatē the be not dismayde
To pupplysse his abhominable estate
For though his power he doeth elevate
Yet the season is now verily come
Ut inveniatur iniquitas eius ad odium.

The Treatous.

O my author howe shall I be so bolde
Afore the Cardinall to shewe my face
Seige all the clargy with hym doth holde/
Also in faveour of the Kyngis grace
With furious sentence they will me chace
Forbiddynge eny persone to rede me
Wherfore my deare author it cānot be.

The Author.

Thou knowest very well whatt his lyfe is
Vnto all people greatly detestable/
He causeth many one to do amisse
Thorow his example abhominable.
Wherfore it is nothyng reprobable
To declare his mischese and whordom
Ut inveniatur iniquitas eius ad odium.

The Treatous.

Though his lyfe of all people is hated
Yet in the masse they putt moche cōfidece.

Whiche through out all the world is dilated

As a worke of singuler magnificence /

Prestes also they have in reverence

With all wother persones of the spretualte

Wherfore my deare author it cannot be.

The Author.

O deare treatous thou mayst nort consyde

Their blynde affeccion in ignorance

Wherby all the worlde both farre and near

Hath bene combred with lōge cōtinuāce

It is goddis will his trueth to auance

And to putt antichrist oute of his fyingdō

Vt inueniatur iniquitas eius ad odium

The Treatous.

Well yett there is greate occasiō of grudge

Be cause I appeare to be conuicious.

Withoute fayle the clargy will me iudge

To procede of a sprete presumtuos /

For to vse soche wordes contumelious

It becōmeth nort chusien charite

Wherfore my deare author it cannot be.

The Author.

O my treatous it is goddis iudgement

So to recōpence their madde blasphemy

Synge they burned his holy testament

Thorowe the prowde cardinals tyranny

Agaynst whose harde obstynaty to crye

The stones in the strete cannot be don

Ben

Harsh

his

10

22

4

44

8

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Vt inueniatur iniquitas eius ad odium.

The Treatous.

Yf I presume to make relacion

Of secret matters that be vncertayne

They will count it for diffamacion

O: thiges cōtryved of a frowarde brayne
To descrybe their faultes it is but vayne

Except I were in some authorite

Wherfore my deare author: it cannot be.

The Author.

As touchig that thou nede not to be deiecte

The trueth shalbe thy conservacion

Whyles thou presume no faultes to detecte

But wheare thou hast hadde certificaciō

By their knowledge and informacion

Whiche have forsaken the whore of rome

Vt inueniatur iniquitas eius ad odium.

The Treatous.

Alas yett in their outragious furoure

They shal course ad bañe with cruel sētece

All those whiche have to me eny fawoure

Either to my saynge geve credence

In hell and heven they have preeminēce

To do as they lyst with free liberte

Wherfore my deare author: it cannot be.

The Author.

O treatous lett antichrist crye and roare

Manassynge with fulminacions

His cruelte shalbe feared no moare
Men knowynge his abhominacions
Fye apon his forged execracions.
Seynge his tyranny is overcome
Ut inveniatur iniquitas eius ad odium.

Fye on his dyvlyssh interdiccions
With his keyes lock^d chaynes and fetters
Fye apon all his iurisdiccions
And ap^o those whiche to hym are detters
Fye apon his bulles breves and letters
Wherin he is named servus servorum
Ut inveniatur iniquitas eius ad odium.

Fye on his golden thre folded crowne
Whiche he vseth to weare ap^o his head
Fye apon his maieste and renowne
Clayminge on erthe to be in Christ^s stead
Fye on his cartes bothe quyet and dead
Ex hoc nūc et usque in seculum
Ut inveniatur iniquitas eius ad odium.

Blissed they be which are cursed of the pope
And cursed are they wh^o he doth blisse
A cursed are all they that have eny hope
Ether in his personne or els in his.
For of almyghy god a cursed he is
Per omnia secula seculorum

Ut inveniatur iniquitas eius ad odium.

Hearc foloweth the lamentacion.

Alas alas for wo and bitter payne
Oppressed with the grefe and sorowfull care
Howe shall we fro hevvy wepyng refrayne
Consyderinge the case that we in are.
We have now lost the pryce of oure welfare
Seynge that gone is the masse
Howe deceased alas alas.

Wo worth the time that ever we were born
To se the chaunce of this dolorours daye
For now ar we mocked and laughed to scorn
Oure honour brought to extreme decaye
We maye well syng alas and well awaye
Seynge that gone is the masse
Howe deceased alas alas.

Approche proud patriark^r with youre pope
Bisshops arshysbops and Cardinalls gaye
With all other prelat^r which had y^r hope
To be mayntayned by the masse all waye
Who shall finde oure belly and ryche araye
Seynge that gone is the masse
Howe deceased alas alas.

Draue nere ye prest^r in youre lōge gowne
With all the fryres of the beggerly ordres
Com hither mōk^r; with brode shawe crown

neuer yet confounded.

me before thy cōgregation, if it were but in the very hour of death.

I haue written a large treatise, touching the plagues that assuredly shal apprehend obstinate Idolators, and those also, that dissembling with the Denie Christ, in obeiyng to Idolatry. which treatise I woulde ye shoulde reade diligently. If it come not to you from the South, I shal proude that it shall come vnto you by some other meanes.

Touching your continual trouble geuen vnto you by God, for better purpose than we can presently espye I haue begunne vnto you the Exposition of the. vi. Psalme: and as God shal graunt vnto me oportunitie and health of bodie which now is very weak.

I purpose to absolute the same.



A. III.

Th

The Argument

of the vi. Psalme.

It appereth that Dauid after his offence, fel into some great and dangerous sickness, in the which he was sore tormented: Not so much by corporal infirmities, as by sustaininge and drinking some large portion of the cuppe of Gods wrath. And albe it that he was deliuered (as then) from the corporal death, yet it appereth that longe after: Yea, and I verely beleue, that al his lyfe, he hadde some sence & remembraunce of that horrible fear, which before, he suffered in the tyme of his sickness. And therfore the holy Ghost speakinge in him, sheweth vnto vs, what bee the complaintes of Gods electe, vnder such Crosse: howe diuersely thei are tormented: howe that thei appeare, to haue no sure hold of God, but to be abiect fro him. And yet what are the signes that thei are Gods elect. And this both the holy Ghost, teach vs, to seeke helpe of God, euen when

neuer yet confounded:
he is punishing, and appeareth to be
be angry with vs.

The beginning of the
vi. Psalme.

OLorde rebuke me
not in thy anger, nor chasise
me in thy where displeasure.

Dauid, sore troubled in body and
in Spyrte, lamentably prayeth vnto
God. Which that ye may more sure
ly vnderstande, I will attempt to ex
presse it in mo wordes. Dauid spea
keth vnto God, as he would speake
vnto a man, in this maner: O Lorde
I feale, what is the waight & strenght
of thi displeasure. I haue experience
how intollerable is the heauines of
thy hand: which I moost wretched
man haue prouoked against my self
by my horrible sinnes: Thou whip
pest me, and scourgest me bitterly
yea so thou verest me, that unless I
withdrowe thy hand and remp the

A percell of the vi.
displeasure, there resteth no thyng
vnto me, but vnto to be confoun-
ded. I beseech the **G**oſp, rage not
neither be commoued against me a
boue measure. Remitte and take a-
way thy heauy displeasure, whiche
by my iniquitie I haue provoked a-
gainst my selfe: This appeareth to
haue bene the meaninge of Dauid
in his last wordes, whereby he decla-
reth himselfe, to haue felte the grie-
uous wrath of **G**od, before he burst
fourth in these wordes. In whiche,
first is to be noted, that the Prophet
doth acknowledge al trouble that he
sustained, as wel in bodye as in spy-
rit, to be set of **G**od, And not to hap-
pen vnto him by chaunce. For here
in petullarly differ the sonnes of god
from the reprobate, that the sonnes
of **G**od know, both prosperitie and
aduersitie to be the giftes of **G**od
only, as Job doth witnes. And ther-
fore in prosperitie commonly they
are not insolent nor proude, but euē
in the day of lope and rest, they loke

Psalm expounded.

for trouble and sorowe. Neither yet
in the tyme of aduersitie, are they al
together left without comforte: but
by one meane or other, God shew-
eth to them, that trouble shall haue
an ende: Wherefore contrary toyle,
the reprobate, either taking al thing
of chaunce, or else making an Idoll
of theyr owne wisedome, in prospe-
ritie are so puffed vp, that they forget
God, without any care that trouble
should follow: And in aduersitie they
are so dejected, that they looke for no-
thing but hell.

Where muste I put you in mynde
(dearly beloued) howe oft haue you
and I talked of these present dayes,
til neither of vs both could reseyne
teares. When no such appareance
was sene by man: Howe oft haue I
sayd vnto you, that I looked dauely
for trouble, and that I wondred at
it, that so long I did escape it: What
moued me to refuse, and that wryth
displeasure of men, euē of those that
best loued me, those high promotions
that

A percel of the vi.

that were offered by him to whom god
hath taken from vs for our offences
Assuredly the foresight of trouble to
come. Howe ofte haue I sayd vnto
you, that the time would not be long
that England would geue me bread.

Adiuce with the last letter, that I
wrote vnto your brother in law, and
considre what is therein contained.
Whyle I had this trouble, you had
the greater sente, I doubte not to vs
both, of God: that in that great rest,
and, as we may call it, when the gos-
pel triumphed, we shoulde not be so
careles & so insolent, as others were
who albeist, thei professed Ch:iste in
mouth, yet sought thei nothing but
the worldie, with hande, with foote,
with councel and wisdom. And al-
beist at this present, our comfort ap-
peareth not: yet before al the plagues
bee poured forth, it shalbe knowne,
that ther is a God, who taketh care
of his owne.

Secondarely, is to be noted, that
the nature and ingite of the verbe
song

Psalme expounded.

Sons of God in y^e tyme of theyr trouble, is to impute vnto God, some other affection then there is, or can be in him towards his children: And some tyme to complain vpon God, as that he did those thinges, that in very dede he cannot do to his electe Dauid and Job often complain, that God had left the, was becom theyr enemy, regarded not theyr prayers, and tooke no hede to deliuer them, And yet impossible it is, that God either shall leaue his chosen, or that he shal despise the humble petitions of such as do incale his support. But such complaintes, are the voyces of the fleche, wherewith God is not offended to the reiection of his electe, but pardonech them among other innumerable infirmities and synes. And therefore deariye beloued, despayre pou not, albeit the flech sometime burst out in the heauy complaintes, as it were accusing God. You are not moze perfect then was Dauid and Job: and pou cannot bee so per-

A percel of the. vi.

perfect as Chriſt himſelfe was, who
vpon the Croſſe cried: **M**i God my
God, why haſte thou forſaken me?
Conſidre, dear Mother, how lamen-
table and horrible were theſe words
to the onely ſonne of God, and Da-
uid in the. lxxxviii. Pſalme (which
for better vnderſtandynge, I deſyre
you reade) complaineth vpon God
that night and day he had cried, and
that yet he was not deliuered: But
(ſayeth he) my ſoule is replenished w-
th holoz. I am as a man wout ſtrength,
I am lyke vnto thoſe that are gone
downe into the pitte, of whom thou
haſt no more mynde: like vnto thoſe
that are cut of by thi hand, thou haſt
putte me in a deepe dongeon: al thy
wrath lieth vppon me. Why leaueſt
thou me O Lord: Why hideſt thou
thy face from me? Thou haſt remo-
ued al my freindes fro me: Thou haſt
made me odious vnto the. And thus
he endeth his Pſalme, and complain-
eth, without mencion of any com-
fort receiued. And Job in diuers pla-

Psalm expounded.

tes of his booke, maketh euen the like
 complaints, sometimes sayinge, y god
 was his enemy, and had set him as
 it were a marke to shote at, and ther
 fore that his soule desired the verpe
 destruction. These thinges I recyte
 vnto you, dearly beloued, vndersta
 ding, what hath bene your troubles
 heretofore. And knowing that satan
 will not cease nowe to perswade to
 your tender conscience, that none of
 Gods elect hath bene in lyke case as
 you are. But by these presidentes &
 many other places (whiche nowe to
 collect I haue no oportunitie) it pla
 inly dooth appeare, that Gods cho
 sen vessels haue suffred the like tem
 tations. I remembre that oft you haue
 complained, vpon the grudging and
 murmuring that you found in your
 selfe, fearinge that it prouoked God
 to more displeasure. Behold and co
 sidre (dere Mother) what God hath
 borne with his saints before, woulde
 not bear the same with you, beinge
 moost sorre for your imperfection.

A percel of the.vi.

He can none other wyle do: But as
his wisdom hath made vs al of one
massee and nature, earth and earth-
lie, and as he hath redemed vs wth
one price, the bloude of hys onely
sonne: So must he accordinge to his
prowyse, lyke mercifully, pardon
the offences of al those that in the
name of the Lorde Iesus: of those I
mean, that refuse al other iustice but
his alone.

Rom. 8

But to our matter, of these presi-
dens plaine it is, that Gods elect be
fore you, haue suffred y^e like Crosse,
as presently you suffre: That they
haue complained as you complain:
that they haue thought them selues
abiet, as you haue thought, and yet
may thinke your selues, And yet ne-
uerthelss they were sure in Gods fa-
uor. Hope deare Mother, and looke
ye for the same: Hope (I say) against
hope. Howe horrible the paine is, to
suffre that crosse, can none expresse,
but such as haue proued it. Fearful
it is, for the very paine it selfe: But
most

Psalme expounded.

Most fearful it is, for that the godly
so tormented, iudge God to bee an-
gry, in furor and in rage agaynst the
as is befor declared. Seing we haue
found this Crosse to appertayne to
Gods children profitable, it shalbe
necessary to search out the causes of
the same.

Plaine it is, that not onely God
worketh al to the profite of his elect,
but also that he worketh it of suche
loue towards them, and with such
wisdom, that other wyle thinges
could not be. And this to understād
is very profitable: partly, to satisfye
the grudging complaints of the flesh
which in trouble commonly doth que-
stion, why dooth God this, or that.
And albe it the fleshe in this earth ca-
never be fully satisfied, but euē as
hunger and thyrst fed come to tyme
assalteth it, so do others more grosse
imperfections, Yet the inward man
which sobbeth vnto God, knowing
the causes why the very iust are sore
troubled and tormented in body and

spē

¶ I percel of the. vi.

Spitt in this lyfe, receaueth some co
forthe, and get some stape of Gods
mercy, knowynge the causes of the
trouble. All causes maye I not here
relite, but. ii. or. iii. of the principall
will I tuche.

The fyrst is: to proude in Gods
elect a hatred of synne, and vntained
by repentance of the same, whiche
cause, if it were righteously conside
red, were sufficient, to make all spiri
tual and corporall troubles tolera
ble vnto vs. For sence it is so, that
without repentance, no man dor
attain to Gods mercy (for it is not
appointed by him, whose wisdom
is infinite; I meane of those that ar
converted to the fealynge of synne
and that without mercy, no man
can come to love: is not that whi
causeth vs vnderstande what repen
taunce is, gladly to be receiued and
embraced.

Repentance containeth within it,
knowledge of synne, a dolor for it, and
a hatred of it, together with hope of

Psalme expounded.

mercy, it is very euident, that Gods
owne children haue not at al times
the right knowlege of sinne: that is
to say, howe odious it is before god,
much lesse haue thei the dolor for it
and hatred of it, which if thei had, as
thei could not sinne, so could thei ne-
uer be able (hauing that venisence of
Gods wrath against sinne) to delire
in any thinge that appertaineth to
the flesh more than the woman (whom
God hath appointed by the helpe
of man to produce mankynd) could
neuer delire in man, if at al times she
felt the same panges of dolor & pain
that she doth in her child byrth. And
therefore doth God, for suche purpo-
ses as are knowne vnto himself, some-
time suspend from his owne childre
this forsaide sence and felynge of his
wrath against sinne: as no doubt here
he did with Dauid, not only before
his sinne, but also sometime after.

But least the sonnes of God should
become altogether insolent, like the
children of the world, he sendeth vnto

A p[ar]cel of the vii.

to them some portion of this forsaide
cuppe: In drinkeinge whereof, they
com to such knowledg, as they neuer
hadde before. For fyrst, they fele the
w[ra]th of God working against sine,
wherby they learne, the iustice of god
to bee euen suche, as he hymselfe p[ro]-
nounceth, y he maye suffice no sinne
unpunished. And thus begynne they
also well to moorne for theyr offences,
as also to hate the same, which other
wise they coulde neuer doo. For no-
thing is so pleasynge to the corrupte
nature of man, as is synne: And thyn-
ges pleasynge to nature, cannot na-
ture of it selfe, hate. But in this con-
flict, as Gods chyldren fele tormen-
tes, and that most greuous: as they
moorne, and by Gods holy sp[ir]it, be-
gin to hate sin: So come they also to
a more high knowlege: that is, that
man cannot be sauiou[er] to hymselfe.
For howe shal he saue hymselfe f[ro]m
hell: that cannot saue hymselfe from
anguishe and trouble here in the flesh
while he yet hath strength, wylle, rea-
son

Psalme expounded.

son, and vnderstandynge. And therefore must he becōpelled, in his heart to acknowledge, that another mediator there is betwene Gods iustice and mankynde, then anye that euer defended of the corrupted state of Adam: Beate then any creature, that only is creature. And by the knowlege of this mediator, at last the afflicted commeth by some sence and lyuelpeselpng of Gods great mercies declared vnto mankynde, albeit they bee not so sensible as is the payne. And albeit that torment by this knowlege, is not hastely remoued, yet hath the pacient some hope, that al dolor shall haue an ende. And that is the cause, why he sobbeth and grometh for an ende of paine, why also hee blasphemeth not **GOD**, but crieth for his helpe, euen in the myddes of the anguyshe. How profitable this is to the children of God, and what it moueth in them, as the playne Scripture teacheth. So experieñce leteyth vnderstand. Verely euen so profitable

¶ petrel of the. vi.

He as it is to mourne for sine, to hate the same, to knowe the mediator betwene God and man. And finallye, to knowe his loue and mercy towards theym: So necessary it is, to drinke this forsayde cuppe. What it worketh in theym, none knoweth, but such as tasteth it.

In Dauid it is plaine, that it wrought humilitie and abiection of hym selfe, it toke from hym the great trust that he had in himself: It made him daily to feare, and earnestly to praye that after he shoulde not offende in lyke manner, nor yet be lefte to his owne hands. It made him lowe, although he was a king: It made him merciful, whā he might haue ben rigorous, yea it made him to mourne for Absolone his wicked sonne. Due to the rest of the causes.

The seconde cause why God permitteth his elect to tast of this bitter cuppe, is to raise vp our hearts from thes transitory vauities. For so fowlye and so forgetful of nature, and

Psalme expounded.

In addicte are we to the thinges that
are present, that vnllesse we haue a
nother Scholemaster then man by
reason, and some other spurre & per-
petual remembraunce, then any which
we can chose or deuise our selues, we
nether can despyre nor yet righteou-
sly remembre the departure from this
vayne and wicked world, to the king-
dome that is prepared.

We are commaunded haply to
pray: that the kyngdome come, which
pericion asureth, that sinne may cease,
that death may be deuoured, & tran-
sitory troubles maye haue an ende,
& Sathan may be troden vnder our
fete & the whole body of Christ may
be restored to life, libertie & ioy, that
the powers and kyngdomes of this
earth, maye be resolved and destrui-
ed, and that God the father may be
all in all thynges, after that his sonne
Christe Iesus our Saviour hath ren-
ded vp the kyngdome for ever.

These thinges are we al comman-
ded to pray: but whiche of us (in the

A percel of the. vi.

to merohan all aboundeth with vs,
when neither bodye nor spirit hath
trouble) from our heart, and without
simulation, can woth these thinges?
Werely none, With oure mouthes
we may speake the wordes, but the
heart cannot thurst the thing to come
except we be in such a faste, y^e world
ly thinges be vnsaueri vnto vs. And
so can thei neuer bee butt vnder the
crosse, neither yet vnder al kinde of
crosses are worldly thinges unple-
sant: for in pouertie, riches do great-
ly delight many. For although thei
lacke them, yet desyre they to haue
them: And so are thei nether vnsau-
ery nor vnplesant: for thinges that
we earnestly couete, are not unplea-
sant vnto vs. But whan thinges
appertaining to y^e flesh are sufficient
ly ministered vnto vs, and yet none
of them can mollifie our anguise
nor paine. Then sobbeth the hearte
vnto God, and vnsainedly wisheth
an end of mysery. And therfore our
heavenly father of his infinite wis-
dome

Psalm expounded.

Domie, to holde vs incontinual reme-
brance, that in this wretched worlde
there is no rest, permitteyth and suffe-
reth vs to be tempted and tried with
this crosse: with an unfained heart
we may desyre, not onely to escape of
our own troubles (for that shal come
to vs bi death) but also of al the tro-
bles of the Church of God, whiche
shal not be before the gayne coming
of the Lorde Iesus.

The thirde cause, I collect of **Deut. vii.**
his wordes to the Israelites, sayng,
The Lorde thy God shal crosse oute
these nations bi hille and litle before
the. He will not caste them out all at
once, leaſt perchance the wilde bea-
ſtes bee multiplied againſt the. And
also when thou shalt enter into the **Deut. vii.**
goodlande, & shalt dwell in the hou-
ſes that thou shalt build, & that
thou shalt eat and be filled, geue tha-
kes unto the Lorde thy God, and be-
ware that thou forget him not, and
that thou say not in thine heart. The
ſtrength of mine owne hande hath
brought

12
A parcel of the vi.

brought these great riches unto me.
In these wordes are ii. thinges per-
taining to our matter, most worthy
to be noted. First that Ihesus saith
that the Lord wil not at once, but by
litle and litle destroy those nations,
addinge the cause. Least perchance
(saith he) the wilde beastes be mul-
tplied, & make vniuer against them.
The second, that mbe thei had abou-
daunce, that than they should declare
themselves mindful of gods benefi-
tes, & that thei shold not thinke that
thems own power, wisdom, nor pro-
uision was anne cause, that thei had
the fruition of those commodities.
For these prelates the holy gost
teacheth them, that like as thei did
not possess nor obtaine the fruit &
traff of that land by thers own
strength, but by the Lord God did fre-
ly geue it vnto thei, so likewise wyl
thei not able to make nor enioy the
same by any power of thei selfe. For
albeit that God should haue in any
manner destroyed al thei enenies,
yet if he should not haue bene thei

Psalm expounded.

perpetual safeguard, the wild beastes
shoulde haue troubled them. And if
thei had demaunded the question:
Why wilt thou not destroy the wild
beastes also? he answereth: lest thou
forget the Lord thy God, and save
in thine heart my strength hath ob-
tained this quietnes to my selfe.

Consider dearily beloved, that such
things as the Spirit of God fore-
saie dangerous and damnable un-
to them, the same things are to be
feared in us: for al things happened
vnto them in figures. Thei were in
Egypt corporally punished, but a cru-
el tyrant: We were in spiritual bond-
age of the deuyll by Sinne and inuen-
dutie. God gaue to them a land de-
fenced with milke and honey, for whi-
ch thei neuer laboured. God hath op-
pened to vs the knowledge of Christ
Jesus, which we neuer deserved, nor
yet hoped for the same. Thei were not
able to defende the land, after they
were possessed in it. We are not able
to retaine our felicity, but the most
ledge

¶ percel of the. vi.

ledge of Christ, but by his grace on-
ly. Some enemies were left to exer-
cise them. Some is left in vs, that we
may learne to fight. If enemies had
not bene, wylde beastes should haue
multiplied amongst the. If such thinges
as we think most do trouble vs
were not permitted to vs, wylde
beastes should haue domination ouer
vs, that is to wete, crueltie in our selfe,
arrogancie, obstinacion and forgetful-
nes of that estate; from which God
had deliuered vs: together is a light
estimation of all Christes merites.
Which be likened to the beastes, that
(alas) deuoure no smale number of
men. Further yet let any man thinke
that if al kindes of cralles were take
from vs, during the time that we beare
the earthly image of Adam, that we
should be more perfecte in vsing the
spiritual giftes of God (to wete the
remission of sinnes), his free grace &
Christes iusticie, for which we neuer
laboured) than that people should
haue bene in vsing of those corporall
giftes

11
Psalme expounded

gittes. And Moses sayth vnto them
Beware, þ thou forget not the Lord
thy God. He who knoweth the se-
crettes of heartes, geueth not his pre-
ceptes in vaine. If mans heart had
not bene prone and readye to forget
God, & to glory in his owne strength,
God had not geuen this his precept
and repeted it so diligently: for he ne-
ther doth nor speaketh in vaine. But
knowing what thinges be moost a-
ble to blind and deceiue manne, the
wisdom of God by his contrarie
preceptes, geueth him warning of
same. Experience hath taughte vs,
howe such beasties haue troubled the
Church of God, to speake nothing
of the time of the prophetes, of the
apostles, or of the primatiue Church.

What trouble made Pelagius by
his heresie, affirminge that man by
natural powre and freewill, mighte
fulfil the lawe of God, and deserue
himself remission and grace? And (to
come a litle neare to our owne age)
hath it not bene open preached and

as

A percel of the vt
affaymed in scholes, and sette out by
writinges, that only fapth doth not
iustify, but that workes also iustifye.
Hath it not bene taughte, that good
workes may go before fapth, & may
prouoke **GOD** to geue his graces?
What hath bene taught of mēs me-
rites, and of the workes of superco-
nation, some openly affirming, that
some men haue wroughte mo good
workes, than wer necessary to theyr
owne saluation: I praye pou consi-
dye, if these men sayd not: our hands
and our strength hath geuen these
thinges vnto vs: What w^{ch} these
deny the heresies, and others, that
haue infected the whole Christianite,
assuredly they were cruel and rauen-
ous brastes, able to deuour the sou-
les of al those, vpon whom they get
the upper hande.

But the mercifull prouidence of
our **GOD**, willing our saluation, wil
not suffice vs to come to that untha-
fulness and obliuion, and therefore he
permitteth vs to our enemies with
the

Psalm expounded

the Apostle Paule, to be buffeted: to
thende, and that we may moine for
sinne and hate the same, that we may
knowe the onely medicine, and the
dignitie of his office: that we maye
unstainedly churp the commynge of
the Lorde Iesus, and that we nether
be presumptuous, lightly esteeming
Christes death, nether yet vniuersal
ful of our former state and miseries.
And so this cuppe is as it were a me
dicine, prepared by the wisedom of
our eternal phisician, who only knoweth
the remedies for our corrupt nature

Aduert and mark (dear Brother)
that al cometh to vs for our moste
singuler profit. It is a medicine, and
therfore presently it cannot be plea
sing. But how gladly would we vse
a receaue, whā the bodie were sicke
(howe vnpleasant and bitter that e
uer it were to drinke) that medicine,
whiche would remoue sickness, and
restore health. But O howe muche
more oughte we with patience and
thankes geuyng, to receiue this me
dicine

¶ I perceiue of the. vi.

dicine of our fathers handes, that
from our soules remoueth so many
mortal diseases (his holy gost so wor-
king by the same) such as is pryde,
presumption, contempt of grace and
vntchauntyfynes: which be the very
mortal diseases, that by vnbeleife
killeth the soule, and doth restore vnto
vs lowlines, feare, invocation of
Gods name, remembraunce of our
owne weakenes, and of Gods infi-
nit benefites by Christ receiued: whiche
be the verpe euident signes, that
Iesus Christ liueth in vs. What sig-
nes and tokens of these presidentes
hath appeared in you, and in others
that bee in your companye, sithens
your first profession of Christ, it ne-
deth me not to rehearse: God graunt
that the eyes of men be not blinded,
to theyr owne perdition. Amen.

Presently, I may write no more
vnto you in this mater (beloued mo-
ther) but as God shall graunte vnto
me more oportunitie, by his grace,
who geueth all, You shal receiue fro
my

26
Psalme expounded.

My hādes the rest of Dauides minde
in this Psalm: Most earnestly be-
sechynge you in the bowels of Christ
Jesus, paciently to beate your pre-
sent crosse and dolors, which shortly
shal vanish, and after shall neuer ap-
peare. I cannot expresse the payne,
which I thinke I myghte suffre, to
haue the presence of you & of others
that be like troubled, but a few daies
But God shal gather vs at his good
pleasure. If no in this wretched and
miserable lyfe, yet in y^e estate, where
death may not disseuer vs. My day-
lye Prayer is, for the sore afflicted in
those quarters.

Some tyme I thoughte, that im-
possible it had bene, so to haue remo-
ued my affection from the Realme
of Scotland, that any Realme or na-
cion coulde haue bene equal deare
to me. But God I take to record in
my conscience, that the troubles pre-
sent (and appearing to be) in the Re-
alme of Englande, are double more
dolorous vnto my hearte, than euer
were

A perrell of the vi.
were the troubles of Scotland. Whil
heretofore to speake, I nowe supersede
beseeching God of his infinite mercie
so to strengthen you, that in the we-
kest vesselles Christes power maye
appeare.

My heartie commendations to
al. I meane to such, as nowe boldlye
abide with Christ. I bid you sa-
heartely farewell, as can apper-
tyched, and commend you
to his most especiall kinde
in great paine and trou-
bled heart.

vi. in May.

page



Passé through the Ci-

tic, and put a signe on the fore-
heades of those that moorne
fo; the abhominations
that are committed.

Ezech. 32

ver. 2

V Vnderstande I pondeze with my
 selfe (beloued in the Lord)
 what was the state of Christs
 true Church, immediatly af-
 ter his death and passion, and what
 were the chaunges and great muta-
 tions in the Common wealth of Ju-
 dea, befor the finall desolation of the
 same, As I cannot but fear that like
 plagues, for lyke offences shall stryke
 the Realme of Englande, and in fea-
 ryng (God knoweth I lament and
 moerne) so can I not but reioyce, kno-
 ing that Gods most merciful prou-
 idence is no lesse careful this daye o-
 uer his weake and feble seruantes
 in the realme of England, than it was
 that daye ouer his weak and sore op-
 pressed flocke in Iewrye.

The call
of God is
about one
out of
hundreds

What was the state of Chester
Ct. church

Actes per
vinnia.

Egesip. li.
i. ca. lliii.

A Consolacion for the
Church betwene his death and Res-
urrection, and from his resurrection
to the sendynge of the holy ghost v-
pō his disciples, and from that time
also, to the finall destruction of Hier-
usalem, the plaine Scripture dothe
wittnes, that it was mooste afflicted
without al comfort and worldly co-
solation, and that it was so persecu-
ted, that haueke was made ouer the
Church of God. And what wer the
imitations and troubles in Judea &
Jerusalem, before the destruction of
the same, such as be exercised in histo-
ries, and principallye in Iosephus &
Egesippus, cannot be ignorant. For
thei witnes, that ouer that vnrhank-
ful people were permitted to reigne,
cruel, tyransul & most vngodlye ma-
lestrates, by whom the people were
oppressed and spoiled of theyr liber-
ties: by which occasion, was styrred
vp sedicion, and therupon followed
so cruel tyrany, that vnder the name
of Iustice, no smale noubre of the
people were bourned quicke. After
which

Persecuted in England.

Whiche crueltie followed such mur-
dres vniuersalli in the citie and in the
feldes, that the fathers feared there
sonnes, and the brethren they brethren.
Whiche vniquietnes cea-
sed not, untill Gods seuerer venge-
aunce was once powred forth, vpon
such as obstinately refuse and perse-
cuted Christ Iesus and his doctrine
But to returne to the entreatmente
and preservation of Christs Church *Actes. vii.*
al this tyme, it is euident, that moste
sharplye it was persecuted, and yet
dayly did it increace and multiplie,
It was compelled to flye from citie
to citie, from realme to realme, and
from one nation to another: and yet
so wonderouslye was it preserved,
that a great nombre of those whom
the wicked priestes by theyr bloodie
tyrannye ereiled and banished from
Ierusalem, wer kept alpye, tyll gods
vengeaunce was powred fourth v-
pon that most wicked generation.

The remembraunce of this (belo-
ued in the Lorde) is vnto my hearte

E.ii

such

A consolation for the
suche comfort and consolation, that
nether can my tounge nor penne ex-
presse the same. For this assuredlye
is my hope and expectatiō: that like
as Christ Iesus appeared to his dis-
As God ciples, whan there was nothinge in
did to his thep: heartes, but anguiste and des-
afflicted peration: and like as he preserved &
Churche multiplied thep: nombze, vndze the
in Judea, most extreme persecution: So shall
so shal he he doo to his afflicted flocke within
do y same the realme of England this daye, in
in Eng- spite of al his enemyes.
lande.

First I say this is my hope, that
a iust vengeaunce shalbe taken vpo
those bloudchristie tyrantes, by whom
Christ Iesus in his meñbes is nowe
crucified amonges you. And: after y
his veritie shal so appear to the com-
forte of those that nowe do mouene,
that thei shall heare, and knowe the
voyce of thep: own pastor. And this
shal our merciful God doo vnto vs,
to let vs knowe, and in practyse vnder-
stand, that his promises are infal-
liblc, and that he wyl not intreat vs
accoy

persecuted in England.

accor'dinge to the wicked weakenes
of our corrupt nature, which alwaies
is redy to fal from God, to distruste
his promises, and to forget that euer
we haue receiued benifit or comfort,
from Gods hand, whan trouble lieth
vpon vs, or whan extreeme daunger
doth appeare. And therfore (beloued
in the Lorde) albeit you fynde your
heartes some times assailed with do-
loue, with grudginge, or with some
kinde of desperatiō: Yet dispayre not
utterly, nether be ye troubled aboue
measure, as that Christ Iesus should
neuer viset you agayne.

Sure im-

Not so (deare bretheren) not so, for perfectiō
such imperfections rested with Chri may not
fles owne Apostles of a longe tyme: hidre god
And yet did thei not hindre his gain to be mer-
commynge vnto them. No more shal
our weakenes & imperfections hin-
dre or let the brightnes of his coun-
tenaunce, & the comfort of his word
yet once agayne to shine befoze vs.
Prouided alwaies that Judas hys
obstinacy, his impenitencie and trait-

C.iii.

te.

A consolation for the
ferous heart be abest from vs. No
doubt not but it is from al the mem
bers of Christes body: who are per
fect ar per- mitted some times to fall, so, that of
mitted su- the most feruent professors, they be
times hor- come fearefull deniers of the moost
ribli to fal. knowne truth: Yet are thei not per-
mitted of anye continuance to blas-
phemie, neither to remain in vnbeleif
& desperation to the ende, as in Chri-
stes Apostles plainly maye be sene.

And that more clearly we mai vn-
derstand our times and estate with-
in the realme of England this daie,
to agree with the time and estate of
Christes disciples immediateli after
his death, let vs considre, what chas-
ted to them befor and after the same.

The state
of Christs
church be-
fore & thoz
th after
his death.
Before Christes passion, as thei were
instructed by Christes owne mouth
of many thinges appertaining to
kingdome of God (which they nei-
ther perfittly understode, nether wor-
thely then regarded) so were thei ad-
uertised and ofte admonished, that
Christe theyr master shoulde suffre a
cruel

Persecuted in England.

euell death, that thei should be ashaamed, slaundred and offended in him that thei shoulde flye from him. And finally that persecution and trouble from time to time should apprehend them. With these most dolorous tidynge he also promised, y he sholde arise vppon the thyrde daye, that he should se them againe to theyr comfort & consolation. And that he shold mightely deliuer them from all troubles and aduersities.

But what auailed all these admonitions to Christes disciples before his deth, or in the extremitie of theyr anguishes shortly after y same? Did they feare, and verely looke for trouble before it came? Or did they looke for any comfort, whan the forspoken trouble was come? It is most euident that no suche thyng did entre into theyr heartes. For before Christes death, they gretest mynde was vppon worldly honoz, for which sometimes they debated & cotēded amōg theselues (yca, euē whan Christ was

Notes

Luke XXII

C.iii.

most

A Consolacion for the
most earnest preaching of his crosse
And after his death they were so op-
pressed with anguish, with care, with
dolour and desperation, that neither
coude the witnessing of the women
(affirming that they had sene Christ)
neither the graue left emtie and void
neither the angels, who did appeare
to certifie his Resurrection, neither
yet the verbe voyce and p[re]sence of
Christ Iesus himself, remoue al dou-
tes from theyr afflicted heartes: but
from time to time theyr mindes wa-
uered and fully could not be establi-
shed, that theyr lord & master was ve-
rely r[is]e to theyr comfort, accordyng
to his former promises.

In xxxiii
Joh. xx.
Mathew
the last

The trou-
bles of
Gods ec-
lecte whin
England
were fore
spoken

In this case consydre I the true
professors of Christes holy Euangel
to be this day in the Realme of En-
glande. For these daies of our p[re]ca-
sent dolo[ur] and tribulation haue bene
before spoken, & blown in our eares
longe before they come. Our weak-
nes & fraile infyrmite was also pain-
ted for the before our eyes: But who
wolde

Persecuted in England.

woulde haue beleued, that the daies
of our trouble had bene so nigh: Or yf
so thort a tempest should haue ouer-
thronn so great a multitude: I think
no man within the whole realme.

For al men appeared to liue in suche
careles securitie, as yf the immutable
sentence of God pronouncinge, that
whosoever wil liue godly in Christe **ii. Tim. iii**
Iesus, shal suffre persecution, had no
thing appertained to our age.

And such a bold confidence (or ra-
ther a vaine perswasion) had a great
nombze, of thei: owne strength, that
if thei had continued withoute anye
backe sliding, thei mighte haue bene
iudged rather angels then men. But
(beloued in the Lorde) the sworde of
anguish and of dolor, hath now per-
ced the tendze heart of Christes mo- **Luke. ii.**
ther (that is of his veri Church) that
the cogitations of many heartes are
sufficiētli reuealed. The fyze is come,
which as it hath buent awape woth
a blast the stubble, hape, and woode,
so in triung the golde, siluer and pre- **i. Cor. iii.**
cious

A Consolation for the
trious flookes, it hath founde suche
drosse and trust, that the whole masse
maye appeare to be consumed. For
who nowe calleth to minde, that the
same voyce whiche forspake our do-
lo:s forspake also our euerlastinge
comfort with Christ Iesus: Who de-
lighteth nowe in his amiable promi-
ses: Who reioyseth vndre the crosse
Pea who rather doth not fear, trem-
ble, grudge and lamēt, as that there
wer no helpe in God, & as y^e he regar-
ded not the trouble whiche we suffre?

These are the imperfections y^e con-
tinually remaine in this our corrupt
nature: y^e knowledg wherof, ought
to moue vs earnestli to crye: O lord
increase our fapth, be merciful vnto

The cause vs, and let vs not drowne in y^e depe
of cōforte for euer. Which if we do with unfai-
ned heartes, then yet shal Christ Je-
sus appeare to our comfort: His po-
wer shal be knowne to the praise and
glori of his owne name in despite of
all his conuired enemies. And this
is the cheif and p^rincipal cause of my
come

Persecuted in England.

Comfort and consolation in these most dolorous dayes, that nether can our infirmities nor daileye desperation, hindre or let Christ Iesus to returne to vs againe.

The other cause of my comfort is, that I am assured, that the iudgemēt of these tyrantes that nowe oppresse vs, shal not slepe, but that Gods vengeance shal fal vpon them without Whi^{ch} god p^{ro}uision. For sufficiently thei haue sholde so declared the malice of thei^r myndes, deny^{ing} fre^e Thei haue violated the law^e, and ho^{ld} the pa^uly ordinaūces of the Lorde our God p^{ro}p^{er}ties in Thei haue opened thei^r mouthes a^{gainst} England gainst his eternal veritie: Thei haue exiled his truth, and established thei^r owne lyes: Thei daileye persecute the innocentes, & stoutly maintaine open murderers: thei^r heartes are obdurate, and thei^r faces are become shames like harlots: so that no hope of repentaunce nor amendement is to be had of them. And therefore destruction shal sodenly fal vpon them But with what kinde of plagues thei shal

A Consolation for the

be stricken in this life, and whom god
shal appoint to execute his vengeaunce
vpon them, that remit **I** to his good
pleasure and forther reuelation. But
they: manifest iniquitie is vnto me
an assured assuraunce, that long thei
cannot escape the vengeaunce which
most iustly thei haue deserued. But
in the mean season (beloued brethren
two thinges ye must auoid: **F**or mee
that ye presume not to be reuengers
of your owne cause, but that ye re-
signe ouer vengeaunce vnto hym,
who onely is able to requite theim,
accoꝝdig to they: malicious mindes
Secondlye, that ye hate not with a
ny carnall hatred these blinde, cruell
and malicious tyrantes: but that ye
learn of **C**hryst, to pray for your per-
secutors lamenting and bewailing
that the deuyl shoulde so preuaile a-
gainst theim, that headlinges they
should runne body and soule to per-
petual perdition. And note wel, that
I say we may not hate them with a
carnal hatred: that is to saye, only be-
cause

**What we
ought to
auoide in
the extre-
me trouble**

Math. v.

psa. c. xix

Persecuted in Englād.

Cause thei trouble our bodies. For
ther is a spiritual hatred (which Da-
uid calleth a perfecte hatred) whiche
the holy gost engendzeth in the her-
tes of Gods elect, against the rebel-
lious contemners of his holpe statu-
tes. And it is, whan we moze lament
that Gods glozp is suppressed, and
that Christes flocke is defrauded of
theyr wholsome food, then that our
bodies are persecuted.

**Perfekte
and god-
li hatred.**

With this hatred was Ieremy en-
flamed, whan he praied: Let me se thi
vengeaunce taken vppon thine enc-
mies **Lord.** With this hatred may
we hate tyrantes, and earnestly may
we pray for theyr destruction, be thei
Kinges or Quenes Princes or Pre-
lates. And further ye shal noote, that
the praiers made in the seruencye of
this hatred, are before God so accep-
table, that oft times, he that praierh,
optaineth the selfe same thinge that
the external wordes of his praier do
meane: as Dauid, Ieremy, and ocher
of the Prophetes saw with theyr cor-
poral

**Ierm. xl
xvii. xx**

A Consolation for the
poor all eyes, the hote vengeance of
God powred forth vpon the cruel ty-
rantes of theyr age: As I am assured
that some whiche this day do sobbe
and grone vnder pour tyrantful Bp-
shops, shal se vpon the pestilent Pa-
pistes within the realme of Englad.

This my affirmation proceedeth
The ordi- not from any coniecture of mans fan-
nary cou- tasie, but from the ordinary cause of
rse of god Gods iudgements against manifest
des iudge contempters of his preceptes, from y-
mentes. beginning. Which is this.

Fyrst, to rebuke and notifie by
his messengers, such sinnes, as before
y world are not knowne to be sinne.

Secodly to prouke to repentaunce.

Thyrde, to suffice the reprobate
to declare theyr owne impenitencie
before the worlde.

And last to powre vpon them so
manifest vengeance, that his church
may be instructed, as wel of his pow-
er, as of his seuerer iudgements a-
gainst inobedientes. This was the
orde of his iudgement against Pha-

rae

24
persecuted in England?

Yea, against Saul, against Jeroboam, i. Reg. xv
against Herode, against the Scribes iii. re. xiii
and Pharisees, and against y^e whole
citie of Jerusalem.

Our eares haue heard, and oure
eyes haue sene the fyrst thre diettes
of the Lordes iudgement, executed a
gainst the pestilent Papistes within
the realme of England. For we haue
heard they: summoning and citacioⁿ Papistes
duely executed by the messengers of haue bene
Gods worde. We haue heard them somioned.
accused, and conuicted before they:
owne faces of theft and murther, of Papistes
blasphemyp against God, of idolatry haue bene
and finallpe of all abominations. accused.
Which crimes beyng layd to they: & couicted
charge in they: owne p^resence, they
were not able to deny: so potent, so
plaine and euident was Gods word
wherby they: secret botches & old se
fired sores wer discovered & reueled.

We knowe that longe processe of Time of
time hath bene graunted by Gods repentance
lenitie, to they: conuersion and hath bene
penitance, And howe litle the same graunted
hath to papists

The due
of executi
on appo
eth.

A Consolacion for the
hath auailed, these presēt daies may
testifie. For who nowe doth not es
pie thep; malice to encrease, & thep;
obstinacy to be such, as none can be
greater? Shall we than thincke, that
god will geue ouer his cause, as that
he were not able to preuaile against
tyrantes? Not so (deare brethzen) nor
so. But euen so assuredly as our god
liueth, by whose spyr it was spyrred
vp some of his elect: first to espie the
great abhominations of those tyran
tes in this our age. Which his mes
sengers in despite of thep; tyrannye
God preserued to proclaime and no
tifie befoze thep; owne faces, suche
sinnes as the world knewe not to be
sinne: And as assuredly as we haue
espied them still to cōtinue in malice
against God, against his eternal ve
ritie, and against the messengers of
the same: so assuredly shal we se gods
extreme plagues powored forth vppon
them, eue in this corporal lyfe. That
some of vs may witnes to the gene
ration that shal followe, the wonde
rous

Persecuted in England.

Thus workeſſe the Lord hath wrought, and is to worke in this our age. Neither ſhal theſe plagues (more then the worde of God which paſſed befoze) worke in them any true repentance, but ſtill in a blinde rage they ſhal rebel again the maiestie of God. For the deadly venime of that malicious ſerpent they: father the deuill can neuer be purged from they: corrupted heartes. And therfoze after theſe plagues (of whō ſome we haue heard and ſene: for what a plague was it to the falſe Biſhop of Dozeſme, befoze his own face to be called murderere; and theif, and of the ſame ſo to be convicted, that nether could himſelfe deny nether any of his proctors or diuine Doctors being preſent with him durſt enterpriſe to ſpeake one worde in defence of his cauſe) After theſe plagues (I ſay) of whom ſome we haue ſene and the reſt we ſhortly looke for, reſteth the laſt, the vniquencheable fyre which is prepared for their portion.

Papiſtes
ſhal rebel la-
gaift god
to the end

Tuſſal con-
uicted of
murder
and theif
in his face
at Barre
the.

The
plague
Papiſtes

And therfoze yet again (dearly be-

D. I.

loved

mg 10

A consolation for the
dwel in our sauour Iesus Christ)
hope you against hope, and agaynst
all worldli apperaunce. For so assured
is as God is immutable, so assured
is that he sty: vp one Iehy or other;
to execute his vengeance vpon these
bloud thir: sty tyrantes and obstinate
idolotors. And therfore abide pe pa-
cientlye the tyme that (is appointed
to our correction, and to the ful ripe-
nes of they: malicious myndes. Be
not discouraged, althoughe the Bi-
shops haue gotten the victorie. So
did the Beniamites (natural bryth: 2
to our bishops) defendors of whore-
dome and of abhominable adultry,
twise preuaile agaynst the Israelites;
who fought at Gods commaunde-
ment: We shal confidre (beloued bry-
th: en) that the counsaills of God are
profound and inscrutable. The mooste
iust man, is not innocēt in his sight.

There may bee secret causes, why
God somtymes wil permit the most
wicked to preuaile and triumphe in
the moost vniust accion: but yet wil
he

Persecuted in Englad.

He notte longe delape to execute his
wraath and iustly deserued vengeance
vpon such as be proud murtherers,
obstinate idolators, and inpenitente
malefactoris. And therfore haue thei
not great cause to reioice for albeit,
thei haue once preuailed agaisf flesh
yet shal God shortly bring them to
confusion and shame for euer.

Let Winchester and his cruel co-
uncel, deuise and study tyll his wits
raile, howe the kingdome of his fa-
ther the Antichrist of Rome mai pro-
sper: And let him and them drinke
bloud of Gods Saintes, til they be
dronke and they bellies burste, yet
shal thei neuer preuaile long in their
attemtes.

They counsailes and determina-
tions shalbe like the dreame of a ho-
gry or thiristie man, who in his slepe
dreameth, that he is eatyng or drin-
kyng: but after he is awaked, his
pain continueth, and his soule is vi-
cacious and nothing eased. Euen so
shall these tyrantes after they pro-

A Consolacion for the

found counsailes, longe deuices and
assured determinations, vnderstand
and knowe, that the hope of ppocti-
tes shalbe frustrate, that a kingdome
begunne with tyranny and bloude,
can nether be stable nor parmanent
but that the glorie, the ryches and
mainteners of the same, shall bee as
strawe in the flame of fyre. Altoge-
ther with a blaste thei shalbe consu-
med in such sorte, that thei palaces
shalbe a heape of stones, thei con-
gregations shalbe desolate, and such
as do depend vpon thei healepe, shal
fal into destruction and ignomine to
them. And therfore (beloued brethre
in our sauour Iesus Christ) seynge
that nether can oure imperfections
nor fraple weakenes hindre Christe
Iesus to retourne to vs by the prea-
sence of his word, nether that the ty-
ranny of these bloud thyrsy wolfe
may so deuour Christes smale flocke
but that a great nombre shalbe pre-
serued to the praple of Gods glorie
nether that these moost cruel tyran-
tes

Iob. v.

Iob. xv.

Isa. xxxii.

persecuted in England.

tes can longe escape Gods vengeance: let vs in comforte lifte vp our heades, and constantly looke for the Lordes deliverance with heart and voyce, sayng to our God: O Lorde albeit other Lordes then thou, have power ouer our bodies, yet let vs on ly remembre the and thi holy name. To whom be prayse befoze the congregation. Amen. God the father of our Lorde Iesus Christe by his omnipotēt spirit, guide and rule poure heartes in his true feare to the ende. Amē.



Written at Depe the last of
Maye. An. M. D. lliii.

A Copie of the Letter

that D. Ridley late byshoppe of
London, sent from Oxforde
for answer to D. Burne
nowe B. of Bath

I Withe you grace in God, & loue
of the truth, without the whiche
trewly established in mans heart,
it is no more possible to stand by
the trewth in Christes cause in the
time of tribulation: the it is to ware
to abide the heate of the fyre. Syr
knowe ye this, that I am (blessed be
God) perswaded that this worlde is
but transitory as sainte Iohn sayth:
The worlde passeth awaye, and the
lust therof. I am perswaded Christis
wordes to be true: he that knoweth
me before men, I wil cōfesse him be-
fore my father whiche is in heauen.

And I beleue, that no earthly crea-
ture shalbe sauēd, whō the redemer
and sauioꝝ of the worlde, shal before
his father deny. This the Lord graunt
that it bee so graffed, established and
fixed in my heart, that nether thinge

pre

In answer to a Letter

present or to come, high or lowe, life
or death, be able to remoue me thēce
It is a godly wylth, that ye wish me,
depelpe to confidre thynges pertai-
ning to Gods honoꝝ and gloꝝy. But
if you had wished also, that neither
fear of death, or hope of worldly pro-
speritie shoulde let me to maintaine
Gods worde and his truth, whiche
is his gloꝝy and true honoꝝ. It wold
haue liked me much better.

You desyre me for Gods sake, to
remembꝛe my self. In dede spꝛ, now
it is time for me so to do, for so farre
as I can perceiue, it standeth me of
no lesse daunger, then of y^e losse both
of body and soule. And I trow, then
it is tyme for a man to awake, if a-
ny thing wil wake him. He that wyl
not feare him that thꝛeatneth to cast
body and soule into euerlasting fyꝛe
whom wyl he feare? With this fear
(O Loꝛde) fasten thou to gether our
fraile flesh, that we neuer swaue fro
thy lawes. You saie: you haue made
muchc sute for me. Spꝛ God graunt
that

an answer to a letter.

That you intuing for my worldly deliuerance, empai red or hindzed not the furtheraunce of Gods word and his truth. You haue knowne me lōg in dede, in y^e which time it hath chanced me to mislike sō thiges. It is true I grant. For sodaine changes wout substanciall & necessary causes. And the heady setting furth of extremities. I did neuer allow. Confession to the minister, which is able to instruct correct, comfort, & enforme, y^e weake wounded & ignoraunt conscience, I haue euer thought, myght do much good in Christes cōgregation. And so I assure you, I doo thinke euen at this dape. My doctrine and my preaching you haue heard oft. And after your iudgement, haue thought it godly, sauing only of the sacramēt which thing although, it was of me reuerently handled, & a greate deale better, then of the rest (as you sai) yet in the mergent you wryte warelype, & in this worlde wisely, thus: & yet me thought not al soundly: Wel say, but
I se

An answer to a Letter.

If se so many changes in the world, & so much alteratiō, or els at this your sayng I wold not a litle meruaile, I haue taken you for my trusty frend & a man whō I fantasied for plaines & faithfulness, as much I ensure you as for your learnig. And haue you kept this so close in your hearte from me vnto this day? Sir I cōsidre no thinges then one, & wil not sai al I think. But what neede you to care what I think, for any thing y I shalbe able to doe you either good or harme. You geue me good lessons, to stand in no thing against my learnyng, & to beware of vayne glory. Truly say, here in I like your counsel very wel, & by Gods grace I intend to follow it vnto my liues ende.

To write to thē whom you name I cannot se what it wyl a vaile me. For this I woulde nowe haue you know, y I esteeme nothing available for me, whiche also will not set furth the glory of God. And now because I perceiue you haue an intize scale &
de

...to a letter.
Desire of my deliuerance out of thys
captiuitie & worldli miseri. If I hold
not bear you a good heart in God a
gain, me think I were to blame. Sie
how nigh the day of my dissolution
& departure hence out of this world
is at hand, I cannot tel. The Lordes
wil bee fulfilled, howe sone soeuer it
shal come. I knowe the Lordes wilt
must be verified on me, y^e I shall ap-
pear before the vncorrupt iudge, & be
comptable to him of all my former
life. And although the hope of hys
mercy is my shute anker of eternall
saluation. Yet am I perswaded, that
whosoever wittingli neglecteth and
regardeth not to clear his conscience
he cannot haue peace with God, nor
a liuely faich in his mercy.

Conscience moueth me, cōsiderig
you were one of my family & of my
houshold, of whō then I think I had
especial cuer, & of al them which wer
wīn my house: which in dede oughe
to haue bene an ensāple to al the rest
of my cuer, not only in godli life, but
all

In answer to a letter.

Also in promoting of Gods word to
the uttermost of their power. But a
las, now when the trial doth seperat
the corne fro the chaffe, how smale a
deal is it (god knoweth) which y^e wold
doth not blow away. This consciēce
(I say) doth moue me to fear, lest the
lightnes of my family shalbe laid to
my charge, for lacke of more earnest
& diligent enstructions, which shold
haue bene done. But blessed be God
which hath geue me grace. to se this
my default, & to lament it fro the bo-
tome of my heart, before my depar-
ture hēce. This cōscience doth moue
me also, now to requyre you and my
frind D. Harui, to remēbre your pro-
mises, made to me in times past, of y^e
pure setting furth & preachig of gods
word, & his truth. These promises al-
though ye shal not nede to fear to be
charged wth them of me hereafter be-
fore the world. Yet looke for none o-
ther (I exhort you as mi frindes) but
to be charged with thē at Gods hād
This

an answer to a letter.

This consciēce & the loue that I beare
vnto you, biddeth me now sai to you
both in gods name: Fear God, and
loue not the world, for god is able to
cast both body & soule into hel fyre.
Whan his wrath shal shortly be kin-
dled (saith the Psalme) Blessed are al
thei þ put theyr trust in him. And the
sayinge of Iohn is true, all that is in
the world (as the lust of the flesh, the
lust of the eyes, & the pride of lyfe) is
not of the father, but of þ world. And
the worlde passeth awaye, & the luste
therof. But whoso doth þ wil of god
abideth forreuer. If thes giftes of grace
whiche vndoubtedly are necessarily,
required vnto eternal saluation, were
truly & vnfainedly graffed & firmly
established in mēs hearts, thei wold
not be so light, so sodenly to shrink
from the maintenaunce & confession
of the truth, as it is now (alas) sene so
manifestly of so many in these daies.

But here peraduenture you wold
know of me, what is the truth. Spz,
Gods word is the truth, as S. Iohn
saith

An answer to a letter.

Faith. And y^e even the same that was
heretofore. For albeit mā doth vary
& chaunge as the Moone, yet Gods
word is stable & abideth one for euer
more. And of Christ it is truely sayd:
Jesus Christ yesterdai, & to day, and
the same for euermore. Whā I was
in office, al that wer esteemed for lear-
ned in Gods word, agreed this to be
a truth in Gods word w^ritten, y^e the
Commō prai^er of y^e Church shold be
had in the cōmon tounge. Pou know
I haue conferred wth many: & I assure
pou, I neuer found man, as far as I
do remēbre, nether old or new, Gos-
peller or Papist, what iudgement so
euer he was of, in this thing to be of
a contrary opinion. If this then wer
a truth then: think pou, that the alte-
ration of the world can make it now
an vntruth? If it cannot, thē whyp do
men so many shrink frō the confessiō
& maintenance of this truth, once re-
ceiued of vs al? For what is it elce I
pray pou, to confesse or deny Christ
in this world, but to confesse & main-
taine

Answer to a Letter.

Keep the truth, taught in Gods holy
word, or (for any worldly respect) to
shrink fro the same. This one haue I
brought for an example. Other thin-
ges be in like case, which nowe per-
ticularly I nede not to rehearse. For
he y will forsake wittingly, either for
fear of pain, or gain of the world, and
one open truth, rather then he wil in-
danger himself ether to lose or leaue
any worldly benefic. It is a manifest
signe, y he loueth in dede this world
better then he doth God, & the truth
of his word. ¶ I like verp wel poue
plain speakinge, wherein pou sape I
must agree, or dye. And I think pou
mean of the bodely death, whiche is
common both to good & bad. Say I
know I must die whether I agree or
no. But what folpe were taken to
make such an agrement, by the which
I could neuer escape this death, whi-
ch is so comō to al. And also I might
incurre the giltye of eternall death &
damnation. Lord graunt, that I may
utterly abhorre & detest this damna-
ble

An answer to a

ble agreement so long as I live. And
because I dare say you wrot of freind-
ship to me, this short earnest Aduertis-
ment (& I thinke verely wishing me
to live, & not to dye) therfore berpng
you in my heart no lesse loue in god
thē you do to me in y^e world, I say to
you (in the word of the Lord) that ex-
cept you. (And this that I sape vnto
you, I say to al my freindes & louers
in God.) Except I say, you confesse
& maintaine to your power and kno-
ledge, thinges which be grounded in
Gods worde, but wil ether for feare
or gaine of the world, shrink & playe
the Apostata: In dede you shall dye
the death: you vnderstande what I
meane. And I besech you and al my
true freindes and louers in God, Re-
member what I say, for this per-
adventure maye be the last
time, y^e euer I shal write
vnto you. Pro Bo-
cardo in Orforde,
y^e. viii. of. April.

Yours in Christ,
Nicolas Ridley.

The Copie of a Letter
written by a godly Matrone, which
is in exile, vnto certain Sisters
of hys abiding in Englād.

A I thoughte I was not appointed of God to be a natural mother vnto you to bring you in to this worlde, yet it hath pleased the goodnes of almightie God to geue me a litle care, euen in the principal pointes that a Christian naturall Mother oughte to beare to her children. Which is that you myght walke before God with a pure conscience al the daies of your lyfe. And nowe for so much as I am in greate fear, least your conscience should be defiled, considering these most tyrannical and dangerous daies. I am prouoked euen of a true motherly loue to put you in mind of my poore good wyl towards you, which is, for the abusing of Gods word so plentifully preached in Englād, are we at this present most iustly punished, not on-
ly

to witte the taking away of the same
 and the true preachers thereof, but al
 so in the; steade is entred in moost
 horrible and deuyls doctrine with
 shameles beastes to maintain and de
 fend the same. Alas that euer our sin
 nes shoulde prouoke the maiestie of
 God so to be blasphemed. Nowe un
 to this I knowe ye wil say and con
 fesse in dede it is most certain & sure,
 and wolde to God we had brought
 fourth Gospelling liues: as we colde
 talke gospelling wordes: So hadde
 these miseries neuer chaunced vnto
 vs. Note heare of this your confessi
 on may be gathered a sorow for the
 euil you haue alredy comitted with
 an earnest desyre and purpose of a
 mendement, the which thing beynge
 trulye felt in dede, it will cause you
 to thinke with your self, that ye haue
 offended that same good God your
 heauenli father a great deale to much
 and wil also worke a moost earnest
 diligence after what sort and maner
 you maye nowe seeke to please him.
 The which thing cannot be done ex

kept you binde your selfe thoro this
grace to bear some part of his crosse
For Christ saith, Whosoever wyl be
my disciple must take up their crosse
daily & follow him. The chiefe thinge
therfore that I wyl put you in mynd
of at this present, shall bee to call to
mynde that same unspeakeable loue
of God your heauenly father, Who
was contente of his owne goodnes
to couple you in Mariage with his
owne sonne, whiche loue in Christe,
your spiritual husband was not de-
clared as the manner of this world is
in temporal benefites, butte euery in
heauenly and euerlasting hope. And
to the ende you should be fully as-
sured thereof, and that he mighte con-
fyrme the same to you in dede. In re-
ken of euerlastyng loue, he shed his
most precious heart bloud to make
you a pure vyrgin in the sight of his
heauenly father, this loue receiued
you of him freely. Nowe therfore cal
to mynd the promises made on your
part, and se whether you haue geue
him your heart, soule and mynde, &
power

power, accordyng to his request, and also as you your self haue promised at your Baptisme. If you haue, then happy are you to be in that state. If you haue not kept promise, but that in some part you haue broken, as in keeping company with these dissemblyng Masse ruyners, than stande you doubtles in a dangerous case. Peraduenture you wil saye as touching that point, the moost parte of the wisest, & those y haue better knowledge than I: are throughtly perswaded and thinke, that God haupnge thyr hearts (as they say) they make no conscience to bee present at the Masse with others. Vnto the whiche I do thus answer: That if a man should fynd his wyfe geuing the vse of her body to another man, and the for her excuse to her husband, she wil saye: O my good husbände, I wyffe you know my hert is yours: Think you he wilbe content with that answer: No surely: Now if a mortal mā nether wolde nor could be contented with that answer of his wife: thinke you

you that God will be cōtented with
do for committynge Idolatrye: wyl
you thinke God to be lesse Jelous o-
uer his honor than man is ouer his
wife. May be you assured? You may
for your excuse saye. Alas God is
our witnes, that we vterly deteste &
abhorre theyr supersticion and wold
in no wise come at it, by oure wils,
But we are compelled by our maie-
strates for fear of our liues and losse
of our goodes. I answer: Be it in case
the Maiestrates woulde compel an
honest godly man, or an honest god-
ly woman (for so men woulde seme to
be, although they do the contrary) o-
penly in the face of the worlde to a-
buse theyr bodies with harlots, and
in case they wold not, they shoulde lose
both body and goodes. What is to
be thought, what a godly man woulde
do in such a case: Surely in myne o-
pinion, they had rather lose al that e-
uer they haue, then they woulde be cō-
ted such miserable wretches. For in
so doing, they shoulde be a laughing
stock to al the worlde: & that we be les-
as ha-

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ashamed to commit spiritual whoredom with abhominable idols, which is a thousand times the greater offence. Wel, to make an ende, remembre (my dear Sisters) that when you were married to Christ, you promised to be a pure & chaste Virgin, and to stickie vnto him, as wel in aduersitie, as in prosperitie. And now is y^e time of your trial in these daies of trouble. Wherefore take hede what ye do in defiling your selfe, in goinge to that blasphemous Idol the Masse, as also in geuing other examples to folowe your doiges therin. If you do geue ouer your self to be defiled, thā haue you forsaken (without repentaunce) your dear spouse Christ for euer. And once forsakinge him remembre you cast away al godlines, & bi geuing other an ensample to folow your euil doing. Remēbre the sayng of the holy scripture. Therisue nolesse that iustifye the vngodly & wicked then they do, whiche murd^re & destroy the innocent. Therefore take hede how you do consēt to any of theⁿ abhominable

ble popery. For in going thether among them, what do you but allowe the blasphemous Idolatry of y^e wicked. Alasse thinke with your self, if a married man sholde commaund his wife to beware of keeping company with brothels & drōkerds, ought she not to obey him? Bes doubtles. She bothly ought & wolde, if she wer a christian. And is not God much more to be obeyed, which at no hād wil haue his honour geuen to an Idol? But now touching those wise gospellers (or rather as I may cal the) the very destroyers of Gods gospel, so much as lieth in the, which seke by al meanes possible to take awaye the true ioy of a Christian, which is in bering of Christes crosse (as S. Paul saith) God for byd, y^e I shold reioyce in any thing but in suffering with Iesus Christ. And also the Apostles when they wer whipped and scourged, reioysed, that God wolde count them worthy to suffice for his sake. And thus reioysing in Christ, these worldly wise gospellers haue not only cast awaye,
from

from theiſelues, but in manner do
count it fooliſhnes in thoſe þ are at a
point with theiſelues to ſuffre for
Chriſtes ſake. And in ſo doinge they
condemne not onely thoſe that now
are in trouble, but alſo Chriſt, and al
thoſe þ haue ſuffred for his word ſice
the world begā. The cauſe (no doubt)
wherefore all the godly haue geuen
theiſlues, hath bene onely for that
theiſould not take auyſe honoz from
God, & geue it to an earthli creature,
ether in ſoule oz bodye. The prattiſe
whereof, we haue experience at this
preſent by thre godly men at Oxforde
beſides a nōbre of other in other
preſons, which are througħly deter-
mined to ſuffre moſt cruel death, ra-
ther then to denie auyſe one pointe of
the knoledge that God hath indued
them wth, vnto whom I wiſh his ho-
ly ſpꝛit to be theiſ cōſortez againſt al
rēptacions. The fact and doinges of
which men, I had rather to followe,
thē al the wiſe & pollerit worldlings
in þ whole world. This for this pre-
ſent I will ende, cōmitting pou with
pou

your other. ii. Sisters: & al other
fear God, to the custodie & keeping
his merciful goodnes: that he shew
ed vnto vs in sendinge of his sonne
Iesus Christ to suffer most painefull
death for our finnes: & hath made
attouement between God the father
& vs, vnto whom I make my earnest
prayer, & he wold geue you his holy
spirit, to stand in the truth to the death
rather else to seeke some other meanes
to deliuer your selves from among
the members of Antichrist. For if se
there is no way to keepe the conscience
pure & cleane before God, but other
by suffering & standing, thus as your
friend I haue opened vnto you, what
I thinke concerning the state of this
present time. God of his good-
nes stretchen you now
and evermore.

Ame.

FINIS.



Lord, increase our Faith.

